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LOCAL MEETINGS AND OTHER NOTICES.

ANNUAL MEETING. — The Fourteenth Annual Meeting of the American Folk-Lore Society will be held in connection with the American Anthropological Society, Section N, Anthropology, A. A. A. S., and other affiliated societies, in Washington, D. C., the last week in December. A full attendance is especially desired. Members having papers to present will please communicate titles to the Secretary.

CINCINNATI BRANCH. — The officers of the Cincinnati Branch of the American Folk-Lore Society are as follows: President, Mr. F. M. Youmans; Vice-President, Dr. C. D. Crank; Secretary, Mrs. George C. Weimer, 839 Dayton Street; Treasurer, Mr. Robert Ralston Jones, 251 Loraine Avenue. Executive Committee: Mr. E. S. Ebbert, Mrs. Albert D. McLeod, Dr. Josua Lindahl, Mrs. Emma S. Miller.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE TERMS HIRED MAN AND HELP. By ALBERT MATTHEWS. Reprinted from The Publications of The Colonial Society of Massachusetts, vol. v. Cambridge: John Wilson & Son, University Press. 1900. Pp. 34.

BROTHER JONATHAN. By ALBERT MATTHEWS. Reprinted from The Publications of The Colonial Society of Massachusetts, vol. vii. Cambridge: John Wilson & Son, University Press. 1902. Pp. 34.

THE TERM INDIAN SUMMER. By ALBERT MATTHEWS. Reprinted from the Monthly Weather Review for January and February, 1902. Pp. 52.

Mr. Matthews's contributions to the study of American-English words and phrases are models of thoroughgoing investigation and tireless research, as these three papers amply demonstrate. The first paper contains much valuable information concerning indentured persons, servants, and "hired help" at various periods of American history. According to the author, "When, as a consequence of the dislike to the word 'servant,' a euphemistic substitute for the hated appellation was desired, the terms 'hired man,' 'hired woman,' 'hired girl,' 'hired boy,' etc. (of which — except the first — there is absolutely no trace before 1776) came into vogue, and have remained in use as survivals, even, though, since 1863, they have lost all significance as descriptive terms" (p. 10). Before 1776, the term "hired man" seems to have been "purely a descriptive one, there not being the slightest indication of its having been employed in a euphemistic sense." Between 1776 and 1863 "the term is still merely a descriptive one [for the most part], distinguishing the person so designated from a slave." The term "hired man" appeared to have developed from "hired freeman." As a parallel euphemism, the reviewer would cite the "paying guest" of modern summer resorts, whose origin seems due to antipathy

to the term "boarder," — the use of "guest" in the sense of "boarder" in some places would indicate a further euphemizing.

"Brother Jonathan" has been the subject of much discussion, and all we know about the term is to be found in the pages of Mr. Matthews's essay. Its early history is obscure, and, "so far from having become a 'by-word' among Washington's officers, soldiers, and fellow-countrymen, the expression was one of extreme rarity until after 1800." The facts known lead us to believe that "the original term was simply Jonathan; it arose during the Revolutionary War, when it was employed as a mildly derisive epithet by the Loyalists, and applied by them to those who espoused the American cause; when, late in the eighteenth century, the Americans took it up, they used it to designate a country bumpkin, and gradually it came into popular vogue on both sides of the Atlantic as an appellation of the American people." The Washington and "Brother Jonathan Trumbull" story, Mr. Matthews rightly dismisses for lack of evidence. It is "a story not alluded to in the correspondence either of Washington or of Trumbull; a story unknown to the contemporaries of either; a story unheard of until forty-seven years after the death of Washington, sixty-five years after the death of Trumbull, and seventy-one years after Washington took command of the army," etc. The history of "Brother Jonathan" proves how difficult it is to determine the origin of such appellations, and how readily stories to account for them arise. This is often the case with colloquial expressions of our own day and generation.

The term "Indian Summer" is of peculiar interest as commemorating apparently the aborigines of this continent. Mr. Matthews has gathered together practically all the information procurable concerning this expression and the season it refers to. Though it must have been in use before, "the term Indian summer itself is unknown until 1794," and "allusions to the Indian-summer season under any name whatsoever appear to be unknown until late in the eighteenth century." This, as the author observes, is "in direct conflict with popular belief and with many assertions to the contrary." Mr. Matthews's conclusion is worthy reproducing here in full:

"From the evidence which has thus far been presented, it is seen that the term 'Indian Summer' first made its appearance in the last decade of the eighteenth century; that during the next decade the expression 'second summer' was used, indicating that there was no generally accepted designation for the supposed spell of peculiar weather in autumn; that this spell itself was first noticed shortly before 1800; that the term 'Indian Summer' became established about twenty years after its earliest appearance; that it was first employed in western Pennsylvania; that it had spread to New England by 1798, to New York by 1809, to Canada by 1821, and to England by 1830; that the term is not merely an Americanism, but has become part of the English language in its widest sense, having actually supplanted in England expressions which had there been in vogue for centuries, and is now heard among English-speaking people throughout the world; that it has been adopted by the poets; that it has often been employed in a beautiful figurative sense, as applied to the declining years of

a man's life; and that it has given rise to much picturesque, if also to some flamboyant writing. In short, to write in praise of Indian summer is now a literary convention on three continents. So varied a history in little more than a century is certainly remarkable" (p. 36). As an interesting pendant to the Trumbull story, Mr. Matthews finds that the "alleged Indian legend" in explanation of the term "Indian Summer" dates only from 1839, while the term itself "had already been in existence among the whites for nearly half a century." As to the exact connotation of the word *Indian* in this term, the author says (p. 50): "We shall, therefore, be obliged to suspend judgment with respect to the origin of the name of the Indian-summer season until fresh evidence as to the early history of the term is produced." Mr. Matthews will welcome any further evidence on these doubtful points.

Alexander F. Chamberlain.

Memoirs of the American Museum of Natural History, vol. vii. Anthropology, vol. vi. Publications of the Jesup North Pacific Expedition, vol. i. THE DECORATIVE ART OF THE AMUR TRIBES. By BERTHOLD LAUFER. N. Y.: January, 1902. Pp. 86. Plates i-xxiii. (Figs. 228).

The material discussed in this valuable and interesting monograph is the result of the author's two years' researches among the various tribes of Saghalin Island and the Amur region, under the auspices of the Jesup North Pacific Expedition. After considering the historical, general artistic, and geographical aspects of the subject, Dr. Laufer treats of band-ornaments (pages 8-11), spirals (11-13), band and spiral ornaments (13-16), decorations on boats (16-17), other birch-bark patterns (17-19), circle-ornaments (19), the cock (19-29), single and combined, the fish (29-36), the dragon (36-41), the musk-deer (41, 42), other animals (42-46), leaf and floral ornaments (46-52), basketry-designs (52-56), embroidery-patterns (56-60), specimens made of fish-skin (66-71), Ainu ornamentation (71-73), coloring (73-76), some general results (76-79). The character of the whole ornamentation of these tribes is stamped by "the predominance of the cock and the fish, the manifold combinations in which these two motives appear, and the strange mingling of the two." Here, as in China and Japan, the author believes, these creatures "have an extremely ornamental character because of the great permutations of their graceful motions, and thus lend themselves to the spirit which strives after beauty of form." The ability to watch motions is highly developed in the East Asiatic mind, and is a powerful adjunct of art. Many conventionalizations have arisen from the "influence of the fish-ornament or the cock-type." Dr. Laufer wisely says that the ornaments of primitive tribes are "productions of their art, which can receive proper explanation only from the lips of their creators." They are neither inscriptions to be deciphered, nor enigmas to be puzzled out by the homely fireside. The "bear-heads" of Giliak ornament, *e. g.*, exist only in the imagination of Schurtz, — his "eye-ornaments" are likewise "a mere outcome of his enthusiasm."

During the half-century since the time of Schrenck's investigations, "the